CHRISTIAN EDUCATION

FINDINGS

OCTOBER 1960

CHURCH DIVINITY SCHOOL of the PACIFIC LIBRARY

Birthday prayers testify to God's love and care. *(See page 16.)*

5 Growing Up with the Bible
8 Fifteen Hundred Miles a Month
10 The Church Reports on Confirmation Instruction
12 Group Bible Study for Teacher Training
14 Home Calls
15 Listen, Teacher!

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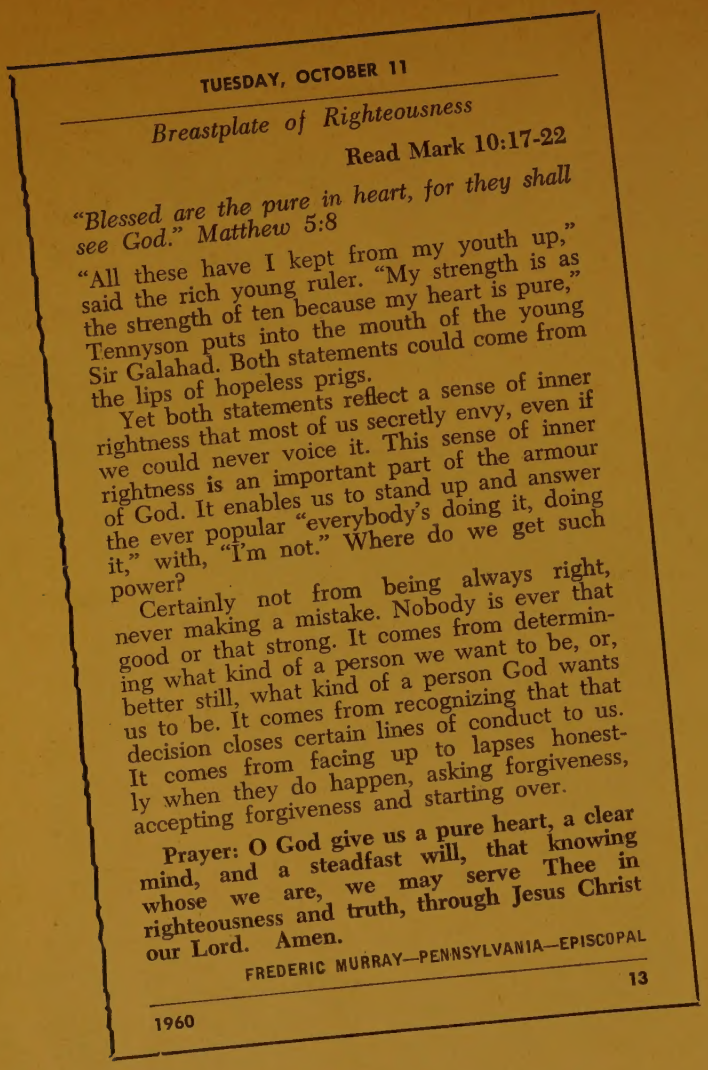

TUESDAY, OCTOBER 11

Breastplate of Righteousness

Read Mark 10:17-22

"Blessed are the pure in heart, for they shall see God." Matthew 5:8

"All these have I kept from my youth up," said the rich young ruler. "My strength is as the strength of ten because my heart is pure," Tennyson puts into the mouth of the young Sir Galahad. Both statements could come from the lips of hopeless prigs.

Yet both statements reflect a sense of inner rightness that most of us secretly envy, even if we could never voice it. This sense of inner rightness is an important part of the armour of God. It enables us to stand up and answer the ever popular "everybody's doing it, doing it," with, "I'm not." Where do we get such power?

Certainly not from being always right, never making a mistake. Nobody is ever that good or that strong. It comes from determining what kind of a person we want to be, or, better still, what kind of a person God wants us to be. It comes from recognizing that that decision closes certain lines of conduct to us. It comes from facing up to lapses honestly when they do happen, asking forgiveness, accepting forgiveness and starting over.

Prayer: O God give us a pure heart, a clear mind, and a steadfast will, that knowing whose we are, we may serve Thee in righteousness and truth, through Jesus Christ our Lord. Amen.

FREDERIC MURRAY—PENNSYLVANIA—EPISCOPAL

13

1960

Good News for Youth Leaders

the quarterly guide of daily devotions for teenager young adults, and their leaders—

POWER

Because this little booklet so ably fills a long-felt nee our Church is cooperating with The Disciples of Chris The Evangelical United Brethren, The Methodist Churc and The United Church of Christ (The Congregationa Christian Church and The Evangelical and Reforme Church) to bring this sound, devotional guidance t thousands of young people all over the country.

VALUABLE TO YOU BECAUSE—

It provides youth with readings written especially for them—a theme, a suggested Bible reading, a brief devotional passage, and a prayer for every day, quarter by quarter. A genuine devotional life doesn't "just happen." It depends and matures only with steady nurturing.

It's an attractive, handy-size booklet that slips easily into a pocket or handbag. Similar to **Forward Day by Day**, but addressed to, and to a considerable extent written by, young people, it's a constant companion, encouraging the habit of a regular, daily time for meditation and prayer.

The content is Christ-centered, Bible-centered, Church-cen tered. The October-November-December issue contains series of seven magnificent meditations by the Very Rev Frederic R. Murray, Dean of our Cathedral in Erie, Penn sylvania, and meditations written by several active Episcopa young Churchmen.

Power maintains a careful balance between the contribution of the clergy and the laity, between the wisdom of the ma ture theologian and the enthusiastic expression of the dedi cated young person.

HOW TO ORDER—

Supply each of your young people with a copy for his own devotional use by entering a bundle subscription at home or at school. Add enough to this subscription to have extra copies on hand for informal worship services. And add a few more for the tract rack.

THE Seabury BOOKSTORES

GREENWICH, CONNECTICUT

POWER— *4 issues a year*

Bundle subscriptions of 5 or more copies to one address cost 60 cents a year for each person. Individual subscriptions, mailed direct to the recipient, cost 75 cents a year.

Introducing Our Contributors

On October 15, the Seabury Press will publish a book by Frances Wilkinson entitled *Growing Up in Christ.* Because we feel that this book is one of the soundest approaches to Christian education in the home which we have read in years, FINDINGS is pleased this month to run an excerpt from it.

This month we are running two other articles helpful both to teachers and parents. One, by Mrs. Robert Merfy, is a personal testimony to the value of home calls; the other, by Mrs. Leonard F. Thornton, Jr., is on the spiritual importance of birthdays.

In *Fifteen Hundred Miles a Month* Mrs. John P. Moulton proves the truth of the saying, "Where there's a will, there's a way." What has happened in the Missionary Diocese of Spokane should bring new hope to those in small church schools.

Two other articles are directed to teachers. Mrs. Morrison, already known to readers of *The Episcopalian,* encourages teachers to devote themselves to regular systematic Bible Study. (Other adults would also do well, of course, to follow this advice.) Mrs. Farrar is a newcomer to these columns, but she has written for other religious journals and is active in St. Athanasius' Church, Los Angeles, Calif. Like Mrs. Merfy, she has taken seriously some suggestions she found in her teacher's manuals—in this case, listening to what the children say.

So much regarding the articles in this issue, but don't stop there. As one reader wrote last month, there is always valuable information and help to be found "from Letters to Book Notes and Items."

FINDINGS

Department of Christian Education
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THE NATIONAL COUNCIL OF THE PROTESTANT EPISCOPAL CHURCH

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CHRISTIAN EDUCATION

FINDINGS

FOR EVERY ADULT IN THE PROTESTANT EPISCOPAL CHURCH WHO IS RESPONSIBLE FOR THE EDUCATION OF CHILDREN, YOUTH, OR ADULTS

Contents for October 1960 **Volume 8, Number 8**

ARTICLES

5 ***Growing up with the Bible*** *is one of the important parts of growing up in Christ. This is the first of several chapters which* FINDINGS *hopes to print from the forthcoming book by Frances Wilkinson.*

8 ***Fifteen hundred miles a month*** *are traveled by Mrs. John P. Moulton to provide leadership training in fourteen parishes and missions in the Missionary District of Spokane.*

10 ***The Church reports on confirmation instruction:*** *a summary of returns from a questionnaire.*

12 ***Group Bible study for teacher training*** *is an established part of the adult education program of Trinity Church, Swarthmore, Pa. Mrs. Maxey Morrison, leader of this group for nine years, states her goals and methods.*

14 ***Home calls*** *by church school teachers are rewarding for the teacher, the clergyman, and the family, according to Mrs. Robert Merfy, who has made them in Bangor, Me., and Riverside, Calif.*

15 ***Listen, teacher!*** *advises Mrs. Stanley Farrar on the basis of ten years' experience as a church school teacher. Listening to the children will lead to fruitful class sessions.*

16 ***The importance of birthdays*** *and their recognition in worship is discussed by Mrs. Leonard F. Thornton, Jr.*

DEPARTMENTS

4 ***Letters***

17 ***Sight and Sound***

19 ***Teaching the Bible in Classroom and Church:*** *Oct. 16-Nov. 13*

21 ***Book Notes***

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Acknowledgments: Photographs on cover and page 7 by Edward Wallowitch. Glass sculpture, page 5, by Don Weir for Steuben Glass. Photographs on page 8, H. Armstrong Roberts; page 11, Episcopal Church Photo.

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Letters:

• Leadership

I have just read the article "Consultation—On-the-Job Training [FINDINGS, June, 1960] with great interest and expectation. I don't know if the job could have been spelled out in any more detail—what was given was of some help.

Thank you for your excellent magazine. I've used it as a teacher of first-graders for the past four years and as a member of our Christian Education Commission.

Barbara Joslin
Grace Church, Long Hill, Conn.

Editor's Note: For Mrs. Joslin and others, a reminder that the complete series on leadership training is now available in pamphlet form from the National Council, 281 Park Avenue South, New York 10, N.Y., for 25 cents a copy, ten copies for $2.00, twenty-five copies for $4.50. Payment must accompany all orders.

• Church Shield

The children in our vacation church school this summer had a great time learning about the Episcopal Church Shield. The older ones painted wooden shields, and I mimeographed some for the younger ones to color with crayons. I don't know why we had not thought of using them before. Some of the older children painted wooden shields of the apostles, and altogether, through this

medium we have touched on quite a bit of Church history.

From *The Episcopal Church Annual* we were able to discover the meaning of the crosses of St. George and St. Andrew, and the fact that the nine small crosses symbolize the nine dioceses represented at the General Convention of 1789.

We looked through *Annuals* and history books, and were not able to find out for sure which these nine dioceses were. We believe we are safe in saying Connecticut, New York, Pennsylvania, Maryland, Virginia, South Caroline, and New Jersey, but are not sure of the other two. We would be most grateful if you could send us the complete list.

Joan Templeton
Church of the Good Shepherd
Augusta, Ga.

Mrs. Johanna L. Lally, Secretary to the Rev. Canon C. Rankin Barnes, Secretary of the National Council, replies to Mrs. Templeton as follows: "In the *Journal of the General Convention of 1789* I find that the following States were represented: New Hampshire and Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, South Carolina. This compares with your list except for the addition of New Hampshire and Massachusetts (which at that time was evidently one diocese), and Delaware."

• Small Church Schools Bulletin

I have three subscriptions for the new *Small Church Schools Bulletin*, and I still get FINDINGS. Is it really needful for my superintendent to get both?

(The Rev) Custis Fletcher
St. Johns Church
Snyder, Tex.

The Rev. Smith L. Lain, Associate Secretary in charge of the Small Church Schools project in the Division of Curriculum Development, replies to Mr. Fletcher's letter as follows:

"I am glad that you have three subscriptions for the *Small Church Schools Bulletin*. I think it will be helpful in assisting some people to use the Seabury Series and to prepare others to use the new group-graded material being prepared by the national Department of Christian Education.

"I don't see the *Bulletin* as a competitor to FINDINGS. The purposes of the two publications are quite different. The *Bulletin* is to help only one part of the Church, small churches where group-grading is necessary in the church school, whereas FINDINGS is a valuable tool for people in all churches, large and small.

"The *Small Church Schools Bulletin* is not a magazine but a loose-leaf notebook published four times a year. It is designed so that several issues or parts of issues may be put together with notes, session plans, etc., to form a Christian education handbook for the clergyman, superintendent, lay reader, or teacher. In addition to more general articles, it will contain specific aids for group-graded classes to supplement whatever curriculum materials are regularly used.

"The *Bulletin* will not duplicate material in FINDINGS. I think your superintendent and teachers should have both publications. Many of the articles and all of the regular features in FINDINGS ('Sight and Sound,' 'Teaching the Bible in Classroom and Church,' and 'Book Notes') are as valuable to small churches as to large ones."

• Help for a Primary Teacher

The teacher of a small class of boys —ages six, seven, and eight years— would like to take this opportunity to say "Thank you, FINDINGS." With your help and suggestions (some worked and some didn't work) we made a very good Church Year.

Especially I want to say how wonderful the idea of the Easter garden was for us. The boys brought shoe boxes, and we had first the story, then the building spread over a period of five weeks. Everything was made of clay, except the artificial flowers in the garden.

I am truly looking forward to future issues of FINDINGS as I see my June issue said you were trying to help the smaller church schools. We can certainly use it.

Joy Gorman
Denison, Iowa

• Pertinent

How much all of our teachers have enjoyed FINDINGS! Again and again a teacher will come to me to say that some particular article has been most helpful. I am sure that there is not an issue that each teacher does not find at least one article that is pertinent to present problems. You are doing a magnificent job.

Mary Elizabeth Hyde
Director of Christian Education
The Cathedral of St. Paul
Erie, Pa.

An English mother writes especially to parents

Growing Up with the Bible

by Frances Wilkinson

"And David said, 'You come to me with a sword and with a spear and with a javelin . . . "

THE soundest literary touchstone of all is that possessed by the child who has from babyhood heard the stories of the Old Testament well told. No child who has loved and lived the story of Rebekah and Isaac, or of the image which Nebuchadnezzar the king set up, is going to prefer poor stuff. This not because they are Bible stories, but because they are literature. Real flesh and blood people, acting in a full-blooded way. There are stories of mothers and sons; of brothers against brothers; of retribution; of violence, of friendship and fulfillment; of utter devotion to a leader, and to God; of guile and craft, and of fine men ruined by their besetting sin. All the stuff of tragedy is there. But for the Christian parent there is much more than this, because God was at the heart of the family and community life of these people, and His purpose runs through the stories.

As we tell these stories, even to our tiny children, we should always have in mind, and communicate to them as occasion and their understanding offers, the fact that God deals with the same purpose, and in the same sort of raw material, in our own day. Just as when we are teaching our children to know the Holy Spirit we must be articulate about our own experience, so, too, we must be willing to tell them of parallels in our own lives to these stories of God's dealings with other men. It is quite possible to tell the story of Joseph to small children and completely miss the point, which is that through all his difficulties "the LORD was with Joseph," and that looking back over his experience he could say to his brothers, "Now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. . . . It was not you who sent me here, but God." (Gen. 45:5, 8) And how much more this will mean if we can say to the child, "Once something happened to me, which was difficult and alarming. I couldn't see why at the time, but now I see as clearly as Joseph did."

The Old Testament is the record of God's purpose in the history of His people Israel. It is our job as parents to show the validity of its approach in contemporary life. The knowledge of what father and mother can witness to is more valid to a child than the witness of Abraham and Isaac and Jacob! Children argue from the particular to the general, but it is the Old Testament stories in general which evoke in the adult the particular instance in which the hand of God was seen.

We need, too, to help children to see themselves in the sort of situations of which the stories

From *Growing Up in Christ* by Frances Wilkinson, English edition © 1960 by SCM Press Ltd., American edition © 1960 by The Seabury Press, Inc. Single copies, $1.75; 20 or more copies, $1.25 each. This chapter, originally called "Using the Bible," has been slightly condensed for FINDINGS.

tell. Joseph's swelled-headedness, Jacob's cheating, Jonathan's loyalty to his friend, Esther's modesty and trustworthiness, the attempt of the presidents and the princess to catch Daniel out. These are all things they know about in their own small way. As we tell the stories we will be showing them how God can use even the most unlikely material, if we let him have His way; how He gives courage to those who are willing to serve Him; and how, as we grow older, the certainty of His purpose, His presence, and His power becomes the prevailing factor in any situation, however difficult. We should like, I think, to feel that from these stories and our own witness, our children will know that in most cases where decision matters, what is wrong cannot be right; and that they will be able, in young manhood and womanhood, to answer without even stopping to consider some things, "O Nebuchadnezzar, we have no need to answer you in this matter."

Stories Better Told at Home

There are stories in the Old Testament which are better told by Mother or Father at home than by the teacher in Sunday school, because the parent, with one or two children, can make sure that there is no perplexity or misunderstanding. One such is that of Abraham's plan to sacrifice Isaac. We must explain Abraham's contemporaries *did* sacrifice their first-born sons, but that that could never have been what the God and Father of our Lord desired. Abraham loved God so much that he wanted to offer his most precious thing, but God stopped him in time. The stress should be on his desire to offer everything, and on the way in which God can guide even our wrong conclusions if they are made for the right reasons.

Another story which must be told is that of the first Passover. The death of the Egyptian first-born is a difficult story for grownups to tell, but unless children know it, the whole idea of the Passover, its place in Jewish thought, its significance in Christian symbolism, and indeed, its very name, cannot be understood. It would seem to me far better to tell such stories while children are young, while they accept, when one comes to think of it, such terrible events in their fairy tales with philosophy, and without demanding explanations that we will not be able satisfactorily to give them until they have some sense of history and of the development of man's thought about God.

In all the Old Testament stories, especially when children begin (as they should quite early) to read or hear read the words of the Bible itself, we must stress constantly that God is always the same. We don't know all about Him in this life, but Jesus showed us many things about Him which people long ago could not know. Two little girls were discussing the story of the Flood, and one said, "God can't have been very old then." We have to help them to see that in some of these stories "Man was not very old then," and that while God was the same God, the Father of our Lord Jesus Christ, man had not yet come to understand His character and purpose. Meanwhile, our experience in our own time of modern atrocities, which parallel ancient ones, will remind us that it is only in and through Christ that man has moved far along the path of revelation. The Bible is God's revelation to us about ourselves, as well as His revelation to us of Himself.

Making Jesus Real

Many of the Old Testament stories can be told as stories in isolation, though by the time a child is seven or eight we should, wherever possible, be showing their place in the working out of God's purpose: that in Abraham's family all the families of the earth should be blessed. When we tell the New Testament stories, they should never be isolated. Even with the smallest children we can say, "Do you remember who Jesus is? . . . One day . . ." Too many Bible books treat stories of Jesus as if they were stories of Robin Hood or King Arthur. Told in this spirit some of them are nothing like as thrilling! The young child will love the stories of healing and kindness—but he is not sufficiently mature to appreciate the strength and self-discipline which lie behind them. And we are chary about telling in detail the story of the Crucifixion. Do we not tend to forget that the modern six-year-old is having his ideas of a hero built up by the movies and television? A hard-riding, sharpshooting "hombre"; an undoubted "good guy." With toughness and violence already in their minds, we are surely wrong not to tell them what men did to Jesus, and how He let them do all they wanted, and *did not hit back.* The point goes home, especially if, in their everyday life with brothers and sisters, they are being helped to see that nothing contributes less to a settlement than to hit back. Where bullying is concerned, there are undoubtedly occasions for this, but the burden of our teaching should be, "If someone does something mean to you, see if you can do something nice to him—that will surprise him." They can see how hard that is, especially if they have it in their power to settle their enemies. "My Dad is an olden day man," a seven-year-old told me. "He says if I'm punched, to punch back." The deeper significance of what our Lord did is beyond the understanding of a small child, but we must at all costs preserve for them a realization of His tremendous courage, and the tremendous demands such a Lord will make of us, so that their picture of Him is real when they become adolescent, become aware of vice and sin and of the need of the world for judgment. Too often, then, the Jesus of their infant Bible stories is irrelevant. Either He is unrelated to life as they know it, or else we have made Him so much a man that He is unrelated to God. I am not, of course, suggesting that we should theorize about the Atonement to a young child, but I am sure we must pull no punches in proclaiming God's action.

When we tell New Testament stories to children brought up in industrial cities, we need, I think, to rethink our presentation of them quite drastically.

One problem, which is nothing new to the missionary in China or Southern Brazil, is the omnipresent sheep. During the nineteenth century the shepherd literature of the Bible underwent an idealization which has serious implications. The "good shepherd" has been portrayed as "gentle," "tender," and, in many pictures, quite obviously inefficient. When Jesus said He was the good shepherd, He meant everything we should mean nowadays by "good at his job." The good shepherd will give his life for the sheep. Blood, sweat, tears. Shepherds are tough; sheep dogs stand for discipline. His rod and His staff keep us on the right road and strengthen us to face difficulty. The lamb does not rest in the shepherd's arms for ever! It is nursed just so long as it cannot fend for itself with the shepherd's help. We should be more conscious than we are of our dependence upon God, but it would seem inappropriate at the moment when we believe the Holy Spirit of Power to have been received in Confirmation, to sing, as we are sometimes bidden, "Thine for ever, Saviour keep, us thy frail and trembling sheep"!

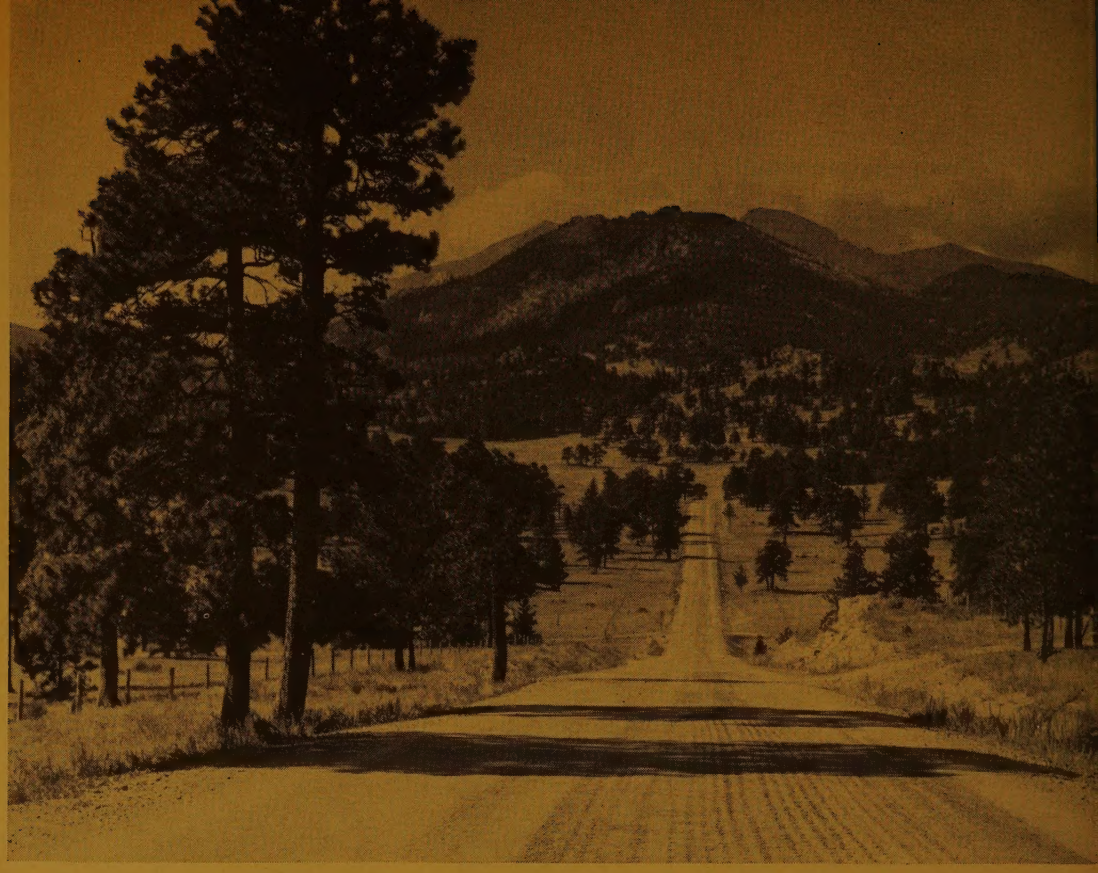
The Church Year

Most parents who tell their children Bible stories will be influenced to some degree by the Church Year. Through any one year we shall certainly tell stories of Christmas and Good Friday, Easter Day, Ascension, and Whitsunday. Each of these is of equal importance in our teaching; and we must add to these, the Church, the history of which abounds both in the past and the present with the stories children love. It is easy to let one or other of the festivals get out of focus. The Ascension, for instance, is usually presented as the story of how Jesus "went up" or "went back" to heaven. This is bound to seem sad and disappointing to children, and is so irrelevant to many parents that often children do not hear the story at home at all. The emphasis at Ascension should be that Jesus freed Himself from the limitations of time and space which He had accepted at His incarnation, and from that moment He could be with each one of us wherever we are, all the time.

If we think of these great facts of the Christian faith as a necklace in which every bead is of equal size, and the whole only complete when linked together, we have a simple aid in presenting the Faith to little children. By teaching a simple formula to portray the traditional name for each bead, we can keep them reminded of the whole picture. Christmas—Jesus came. Good Friday—Jesus died. Easter—Jesus lives. Ascension—Jesus reigns. Whitsuntide—Jesus comes. The Church—Jesus works. Once we have this, whatever we are telling them from the New Testament or from Church history can be quickly reviewed in the context of the other beads.

In our use of the Bible with our family the important thing would seem to me to be that we try always to preserve for them the majestic sweep of the terrible and wonderful story of God's dealings with men. We must preserve intact for them, until they are old enough to experience it themselves, the sort of wholeness which may come to one in listening to *The Messiah*, to another in reciting the Creed or in the wonder of a slide beneath the microscope.

" . . . but I come to you in the name of the LORD of hosts . . ."



Fifteen Hundred Miles a Month

by Frances Moulton
Consultant of Christian Education
Missionary District of Spokane

For several years the geographical difficulties presented by our widely scattered mission churches in the Missionary District of Spokane baffled our Commission of Christian Education. (The district includes the state of Washington east of the Cascades and the panhandle of Idaho.) Regional conferences, workshops, demonstration sessions, etc., were scheduled and carried out in an attempt to meet the needs of untrained church school teachers, and district-wide meetings, focused in Spokane, were tried periodically. But there was real frustration to be faced after each of these sessions because of the relative sparcity of representation and the haunting suspicion that we were not really reaching the persons most needing and wanting help.

Consequently, last summer, in response to repeated wistful suggestions, the commission decided to move directly into every parish and mission requesting help, no matter how small the congregation or how distant the location. By September, fourteen requests had come in: from Republic near the Canadian border to Kennewick near the Oregon state line, from Kellogg in the Idaho panhandle to Sunnyside at the foot of the Cascades, with the Columbia Basin added for good measure. By a little judicious planning, an itinerary was worked out minimizing the travel to approximately fifteen hundred miles a month and concentrating the work in each area to two or three days a week. With this schedule, the consultant could reach home base at least on week ends to keep the correspondence moving and to prevent her family from feeling that she had taken off for Africa.

Thus directed, the consultant was off on a monthly teacher-training program that has held together surprisingly well, in spite of bad weather, conflicts with community programs, illness, vacations, and all the excuses that such a project usually produces like a rash!

Opening Sessions

At the outset, the problems in each situation were the same: practically all new teachers, untrained, eager to do a good job, with no time to spare, but willing to commit themselves to a monthly meet-

ing provided the goods were delivered with no waste time or motion.

By way of preliminary preparation, each teacher was requested to read through his teacher's manual thoroughly and to come to the initial session with specific questions. We might as well have saved our energy; when operations actually got under way, the teacher was lucky to know what grade-level he was to have. Lots of shifting and planning, as well as the distribution of manuals and supplies, were part of the first session. At the first session each group read Bishop Noland's article "The Call of the Christian Teacher" from the June, 1959, issue of FINDINGS. This led inevitably, as we had hoped and prayed it would, to a discussion of the motivations and goals of the teachers; it helped to deepen their insights and their sense of commitment and gave them a feeling of cooperation in a common endeavor.

The second half of the first session was concerned with the practical aspects of "how to get started." This was a large order for one evening, but an important part of teacher training. Equipped at last with teacher's manuals and pupil's readers, each teacher mapped out and analyzed a sample first session. Questions and answers were flying thick and fast and pencils racing! Since the groups were small—these were our *small* parishes and *tiny* missions, remember—considerable individual help could be given to each teacher's queries and concerns. The first sessions generally ended with an air of excitement and the demand for definite help in the areas of resource materials and techniques of good teaching.

This gave us our clues for planning the second sessions. It was a good thing that the consultant had a station wagon to carry equipment and supplies, and that the good weather held so she could *drive* those fifteen hundred miles! She set out for the second round of meetings armed with record player, projector, screen, filmstrips and slides, boxes of books (most of our Church School Teachers' Traveling Library of two hundred titles), maps, flannelboards, pictures, samples of craft work, etc. With such resources at hand, the success of the October and November meetings was assured. As the teachers learned that the bare bones of their written texts could be supplemented in many ways, and as they, too, began to realize that the children with whom they were becoming more and more involved each week were the best resources of all for subject matter, their interest and enthusiasm grew.

Adaptation for Each Group

The consultant learned at this point, too, that the planning for each session, from here on, would have to be done for each group separately as particular interests began to diverge. One group of teachers, for instance, became stirred up over hearing a recording on prayer (a "thinking session" with a half dozen eleven- and twelve-year-olds conducted by Dr. Helen Parkhurst). They proposed that the session be repeated the next month and that the parents of the church school children be invited to sit in and participate in the discussion. This was acted upon, each teacher inviting personally the parents of his own pupils. The result was to heighten the parents' interest in the whole church school program.

Several other groups decided that their deepest needs were for greater knowledge and understanding of the Bible. A series of Bible study sessions commenced, introduced by the chart prepared a number of years ago by the National Department on "The Divine Drama of Redemption" and "The Five Mighty Acts of God." Following sessions were based primarily on Suzanne de Dietrich's *The Witnessing Community* (The Westminster Press). The study guide prepared for the national Department of Christian Education, *The Word and His People* (The Seabury Press), proved to be a most helpful source of discussion material.

Two of the training groups were ready to move into the *Teacher Training Guide*, having the advantage of a vicar who himself had served on the staffs of Church and Group Life Laboratories and who was sympathetic and most helfpful in sharing leadership in the teaching sessions.

At *each* gathering, all through the year's training sessions, some time and consideration were given to the major festivals of the Christian Year. For instance, in November the Christmas plans of the mission or parish were examined; suggestions and helps were offered for specific observances in each class in terms of discussion, handwork, etc.; plans for making Advent calendars and Advent wreaths, the selection of an appropriate Christmas pageant or Feast of Lights service, were made possible by having a variety of each available for examination. In January and February the Lenten offering materials were presented, each teacher having a chance to familiarize himself with *everything* the national Church had produced. The filmstrips were previewed, and we discussed where and when they could most usefully be employed. In April, the excellent article in FINDINGS called "Helping Children Understand Good Friday and Easter" was the springboard for some very enlightening discussions in which the teachers confessed their own need to understand better in order to help their children when they asked questions.

Reduced Turnover

Having invested a year in conscientiously building foundations, most teachers are willing, and some are eager, to carry on the work another year. So the problem of "teacher turnover" is considerably lessened when consistent training is offered. And it *is* worthwhile to provide training, even for four or five or six teachers, for they are as responsive and responsible as the larger groups being trained in our city churches. There is a particular joy in working with teachers in a small church school with its unmatched intimacy of fellowship. Generally, *all* the children are known to all the teachers, their parents are drawn in and become teachers, and there is a deepening of relationships in the Christian family through corporate worship and life together.

The Church Reports on Confirmation Instruction

by Edric A. Weld, Executive Secretary Unit of Evaluation

LAST November the Unit of Evaluation was directed by the Youth and Children's Divisions to make a survey of present practices within the Church in the preparation of children and youth for Confirmation and the responsibilities of full membership.

Questionnaires were sent to one in ten of the parochial clergy, making sure that in each diocese congregations of all sizes were represented. Out of 725 questionnaires, 430 were returned. This total of replies is an unusually high return for a three-page questionnaire and gives us confidence that we have a representative picture of what is now the range of practice within the Church, and also what further resources clergymen would like to see made available. The detail in which many questionnaires were answered and the large number of clergymen who enclosed a copy of the syllabus or course of instruction they are using further indicates the seriousness of concern with which the clergy view this aspect of their ministry.

Present Confirmation Classes

The age of confirmands ranges from eight to sixteen, but the average for all classes is twelve. Below is a breakdown on the age-levels:

Age 8	2%	Age 11	16%	Age 14	13%
Age 9	4%	Age 12	27%	Age 15	6%
Age 10	9%	Age 13	18%	Age 16	5%

What Is Being Used

Heading the list of topics used in their classes, as reported by the clergymen, were the Prayer Book, the Sacraments, and Church history.

Confirmation classes meet from four to forty times: less than 10 sessions, 27 per cent; 10 to 14 sessions, 35 per cent; 15 to 19 sessions, 16 per cent; over half the church school year, 22 per cent.

Over half the clergy have developed their own syllabuses or courses of instruction. Many of them supply the class with mimeographed or printed work sheets or reading material. Of the published resources, the most popular are: *Knock and Enter,* Chad Walsh (Morehouse-Barlow Co.); *Ways and Teachings of the Church,* Lefferd Haughwout (M-B); *Confirmation Made Interesting,* Robert Lambert and Flora Fender (M-B);*The Faith for Young Churchmen,* Episcopal Church Fellowship Series Course 6 (M-B); *The Son of God,* Seabury Series Grade 6 reader (The Seabury Press). It should be noted that none of these is listed by more than 10 per cent of the clergy reporting.

Books primarily for adults were also included by many clergy. The late Bishop Frank E. Wilson is still the most popular author. Of his books and pamphlets, *Faith and Practice* (Morehouse-Barlow Co.) is most widely used, followed by one or more of his "Outlines." Next comes *The Episcopal Church: Its Message for Men of Today,* George Atwater (Morehouse-Barlow Co.), which is used for young people as well as adults. The books in the THE CHURCH'S TEACHING (The Seabury Press) are standard references. Forty-three other titles were reported but none by over 3 per cent of the clergy reporting.

A significant finding of this survey is that no one confirmation manual, reader, or workbook has found general acceptance throughout the Episcopal Church for use with confirmation classes.

In Church School Classes

The clergy were asked to list the church school grade or grades in which confirmation instruction is given, and the courses and books most used. Many pointed out they consider the whole church school program as part of the preparation for Confirmation. The sixth grade was listed by 30 per cent and the fifth and seventh grades by 13.5 per cent each. The replies indicate the use of the following courses in order of frequency:

The Faith for Young Churchmen, Episcopal Church Fellowship Series Course 6, (formerly *Preparing for Confirmation*)
Living the Christian Year, E.C.F.S. Course 5
Deciding for Myself, Seabury Series Grade 6
Why Should I? Seabury Series Grade 7
The Prince of Life, E.C.F.S. Course 7
Discovering the Holy Fellowship, Seabury Series Grade 5

Eighten other courses or books were listed as being used, but none by more than 3 per cent of the clergy responding.

Youth Drop-Out

Looking beyond Confirmation and attempting to survey the degree and causes of "youth drop-out," the clergy were asked to list what might, perhaps inaccurately, be called "Confirmation follow-up." Responses indicate that 75 per cent of the parishes continue with church school courses, whereas only 25 per cent identify Confirmation with graduation from the church school. Over half the parishes provide junior- and senior-high youth groups and a junior choir. Although boys are encouraged to become acolytes, less than a third of the clergy reported a junior altar guild for girls.

Responses as to the most likely age for youth fall-out indicate it is seldom a problem before fourteen and is most likely to occur in either the sixteen to seventeen or eighteen to nineteen age-group. For a few parishes, drop-out is fortunately negligible.

What age is best suited to God's action, and what preparation is needed?

Causes most frequently listed are: conflicting social activities, lack of real concern for church attendance, lack of interest in church activities, lack of interest on the part of parents, too much homework (as a minor factor).

Pros and Cons of Early Confirmation

Now we turn to what the clergy would like to see happen. "Would you prefer a course adapted to a different age-level if one were available?" This question received an affirmative response from one clergyman out of six. This reply should be related to the searching for the perfect course indicated above and also to the answers to the next question, which was: "What do you consider the ideal age for Confirmation? Why?"

Some clergy replied that there is no "ideal" age, others, presumably of the same opinion, did not enter any age, and a large number entered a span of two or more years, or favored the Confirmation of girls a year younger than boys. Those giving the reasons leading to their choice of an ideal age furnish a profile of the wide range of opinion on this question, which exists throughout the Church.

Clergy who believe in early Confirmation stress full membership and acceptance in the Church, the need of sacramental grace at as early an age as possible, the forming of lasting habits of communion and sacramental discipline, and also the ability to memorize and the willingness to study before the distractions of high school set in. A fourth of those registering their opinion favor Confirmation before entry into junior high school.

Others give weight to the extra year of intellectual maturity of seventh-graders, and to the larger degree to which personal choice may become operative. Whereas those who regard adolescence as a complicating factor consider twelve the maximum advisable age, clergy who stress the importance of asking questions, of being able to handle abstract ideas, and of eagerness to accept responsibility tend to look upon twelve as a minimum age.

The balance of those answering the question (one-fifth) state they prefer to present candidates of thirteen or older. They emphasize the need of this additional maturity in order to understand the Offices of Instruction and to make a choice which becomes the personal commitment of a free, responsible, and to some degree mature moral agent. Some of this group stress that only in the middle of the storm of adolescence will the deeper questions be asked and the Church's resources become relevant and offer security.

Admission to the Holy Communion early, with Confirmation later as an act of decision and commitment, seems to several of the clergy to be the only way by which one group of values may be secured without the sacrifice of the other.

Requests to the National Council

What are the clergy asking the National Council to furnish in the way of additional materials: courses, readers, manuals, outlines, syllabuses, work-books, bibliographies, audio-visuals, youth programs? Two out of three questionnaires contained some sort of a request, but everyone wants something different! The following are desired by between 4 and 8 per cent of the clergy participating: a syllabus of minimum requirements (for ten- to twelve-year-olds); a reader of essential facts (at the twelve-year-old level); new courses for fifth-graders and seventh-graders; a modernized Office of Instruction (at the twelve-year-old level); a modernized Cathechism (at the ten-year-old level); material involving parents and godparents; audio-visuals on the sacraments, symbols, and Church history.

Diversity and Multiplicity

This survey of the practice, rationale, and requests of the Church in relation to Confirmation points up the variation in the number of sessions of the confirmation class, in the topics stressed, and the resources used. It also indicates the diversity in the church school grade or grades used for supplementary instruction; the reasons for the choice of grade and confirmation age; and the underlying concepts as to the meaning and purposes of the rite. There is great variation in the requests by the clergy for further resources or aids.

Among the numerous thoughtful comments written on the questionnaires, there were many which indicated: (1) a deep concern that this diversity is greater than necessary; (2) that it should be discussed in diocesan and national gatherings; and (3) that a greater degree of uniformity of purpose and practice would make for the health of the Church.

Group Bible Study for Teacher Training

How differently the Gospels speak if we look at them freshly with adult eyes . . .

by Mary C. Morrison

Suzanne de Dietrich (see reference on page 9), noted Swiss scholar, has traveled widely in America to stir interest in small group Bible study.

If you are a church school teacher, facing the new year with your pupils, you probably have a strong sense of how little you know the Gospels. And if your teaching assignment involves some use of group discussion methods, you may be wishing that you could have had some firsthand group experience before embarking on it with your class. If you are a church school director, you probably feel even more acutely than your teachers how much they need these two experiences.

Group study of the Gospels can help to solve both problems and end both unfamiliarities. In one parish in Pennsylvania—Trinity Church, Swarthmore—this study program has been offered to different groups over a period of nine years. Alumni of the program now total sixty-five, including twenty-five church school teachers; and the long-term verdict is that there is no better general preparation for church school teaching.

Four Goals

The goals of this type of study are four:

First, to break down the barrier of deadly familiarity that separates us from the Gospels. Most of us met the Bible in childhood and have not given it a really fresh look since. We have no idea how differently the Gospels might speak to us now if we looked at them freshly, with adult eyes.

Second, to break down the barrier of privacy that confines us. We sit in the middle of our own thoughts and never realize what we miss by not learning how the truths we see may look to other eyes. In a room with ten people in it, there can be (and usually are) ten different responses to the same passage in the text. As we read and share impressions, we can enlarge our concepts and round out our thought.

Third, to see how much can be learned *from the text itself*. As a divinity school student once put it, "I've spent three years studying about the Gospels, but never got round to studying the Gospels themselves." Bible students of all kinds tend to fall into this error: students may begin with the text, but before they know it, they are lost in a maze of commentaries, Bible dictionaries, and the like, and are spending much more of their time on what other people say about the text than on what they themselves make of it.

And fourth, the main object: to find out the central, basic truths of the personality, teaching, and mighty acts of the principal character of these accounts. "Who then is this?" the disciples asked. We must aim and hope to find out as the disciples did, by meeting Him as directly as we can in these texts, and by bringing our whole selves to the meeting.

Fresh Approaches

Certain restrictions are of great help in reaching these goals. One of the best is to have an imaginary coatrack at the door, on which members of the group hang, mentally, all their preconceived ideas of what is to be found in these texts. They can pick them up

again on the way out (if they want to!); but for the term of the class, the aim is to read and understand as if for the first time. Avoiding well-worn, conventional phraseology is helpful, too. Even basic words and phrases should be avoided when they are large of meaning and capable of many interpretations—for instance *sin, faith,* and even *love.* Recasting the Great Commandments, for example—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . . Thou shalt love thy neighbour as thyself"—without using the word *love* can be a most mind-opening exercise for an individual or a group.

The many different and excellent translations of the Gospels recently published are a great help, too, in stimulating freshness of outlook. The Revised Standard Version focuses on simplicity and clarity, while the freer individual translations of Phillips, Rieu, Goodspeed, Moffatt, and Knox offer all kinds of new and sometimes startling insights.

Tied in with the use of a fresh text and varied translations is a general restriction on the use of outside sources of information. This is difficult because our dependence on authority tends to be very great, especially in Biblical and religious matters. But we can learn much in group study. It is helpful during the first meeting to have the group read carefully the preface to St. Luke (1:1–4), trying to see how much can be learned directly from this one sentence about the sources used, the method of writing, kind of audience, aims and purposes, possible biases and prejudices, and approximate date of composition of this Gospel. The members of the group will be amazed at how much the text will tell them if they really look at it.

Ground Rules for Discussion

Group discussion may be strange to some. It is always a good idea to point out some of its ground rules. This is a situation in which there is no one right answer. The general framework is that of discussion, not argument. It is surprising how in group discussion no opinion or insight ever really gets lost. Instead, each person's ideas enrich those of everyone in the group, and the result is a blend that often goes beyond the best individual idea presented.

Here are some specific suggestions toward making group discussion successful. Listen to learn. Participate. Contribute your idea—do not hold back because it seems to you incomplete. Say what you really think; be honest; do not speak to please anyone. Talk briefly and to the point.

Now for the practical matters—the group, the time, the text, the leader.

The group should not be more than eighteen or less than four: a too-big group inhibits free exchange of thought, and a too-small one limits variety of insight. It is wise to allow for a certain amount of shrinkage, perhaps as much as half: not everyone likes this kind of study—but the ones who *do* like it, like it very much indeed. If you start with a group of twelve, you will probably wind up with six real enthusiasts. Of course, after this type of study has an established reputation in your parish, the shrinkage will be less.

Time and Text

The group should meet for at least an hour and a half once a week during the school year. The first three Gospels can be thoroughly studied in two such years, with the Gospel of John taking up a third. The six or eight weeks remaining can be used for leadership training, if any of the group wish it. This sounds like a long time, but does not seem so to those involved in the study; in fact, few groups want to stop when they reach the end.

An evening meeting-time will make it possible for men to attend, and for husbands and wives to study together. Mornings or early afternoons are excellent for women with families. It is best to meet in the parish house if possible. Meeting in private homes may sound tempting, but in practice it tends to turn into a coffee hour instead of a study group.

The best text for group use is *Records of the Life of Jesus* (Harper & Brothers, $2.00), an edition of the Gospels specially prepared for use in group discussions. The texts of the first three Gospels are presented together in parallel columns; the Gospel According to St. John is printed separately at the end. The arrangement of numbered and lettered sections is well suited to the kind of page-turning and constant reference that group discussion brings about. Footnotes to the text offer cross references to the Old and New Testaments. Each member should have his own text.

Studies in the Records of the Life of Jesus (Harper & Brothers, $1.00) is a book of questions designed to be used with this text and can be very helpful to leaders in spite of some obscurity in the wording of the questions. There is also available (from the writer of this article for 50 cents) a mimeographed set of simpler questions covering the first part of the text.

Leadership

Now for the big question, "Who is to lead the group?" Of course the ideal situation would be to have a leader trained by several years of membership in such a study group. However, the project does not depend on a trained leader; it is quite possible to conduct a group by a rotating leadership in which two people at a time assume the responsibility of considering the material and preparing questions. One leads, the other assists; at the next meeting the assistant leads, with a new person assisting; and so it goes around the group. Out of this procedure some natural discussion leaders will emerge, and the group can then go on with them. A word of caution, though: it is not always the person who loves to do this sort of thing who does it best. The best group leader is a person who can hold back his own thought and help that of the group to develop; who can formulate clear, stimulating questions—and resist the urge to answer them himself. There are people like this in every parish, and a little searching will find them.

Home Calls

by Martha Merfy

No matter how often we read in our teacher's manuals that home calls are essential for good teaching, somehow we all find it very difficult to get around to actually making such calls. In my own case, I felt in my heart that our director of religious education was right in stressing the need for calls, but I kept postponing getting started—mostly, I must admit, from fear of what the unknown parents would think of me and for fear we wouldn't find anything to talk about. Let's face it. It does take courage to go into homes which, for the most part, are non-Christian, even though the children are enrolled in a church school. Finally, I could avoid no longer the fact that I was stalling.

My observer and I made eighteen calls that first year, for once we got started, we kept going. To our continual amazement, in every case we were welcomed sincerely. All the parents showed great surprise that we would take time and effort to come to see them (surely something of a judgment on church school teachers in general). But this surprise was always followed by appreciation—appreciation of such a degree that we wondered why in the world we hadn't done this earlier!

We did most of our calling during school hours, for the mother was often more free then to sit and talk to us. Unfortunately, we could seldom see our pupils. That this was a serious loss we realized on the few occasions when, for some reason, the child was home. Then we could immediately tell how pleased he was that his teachers had come to see him. The same good effect was also evident in class the next Sunday.

We felt we needed some excuse or "crutch" for our call, so we brought along a pupil's book. As I think back, I realize that this was not really necessary, however. Surely we did not have to hide our interest in meeting parents behind the pages of a book or the promotion of our church school assignment.

During the calls we found ourselves talking about very ordinary things which we might have discussed with our next-door neighbors. We found that we didn't have to "sell" anything or put anything over; we just tried to appreciate these friends in their own environment. Thus a new relationship was established which has already had far-reaching results.

Sometimes a parent will talk more freely with another layman about something in the church that is bothering her than she will with a clergyman. On one call we discovered that the mother was pretty discouraged with the church office because it had ignored her family in the recent every member canvass. They had really wanted to sign a pledge card! Apparently, she would not have gotten around to calling the church to let them know their error, but she was willing to tell us. (She and her husband did sign a pledge card when later we sent someone around to their house.)

In another call, a mother mentioned, in a rather embarrassed voice, that her children, ages seven and five, had not yet been baptized. As a result, we arranged with our priest for a baptismal service in which our church school class participated as the congregation. Not only did the class gain immensely from actually seeing the service, but the two girls, both very shy, found a new place with their classmates and teachers. In this same family, the mother expressed a desire to be confirmed. As I had wanted for many years to review my confirmation instruction, we went together. Outside the more "religious" field, but hardly outside God's domain, this same mother found a piano for us when my own daughter wanted one, and we had given up hope of ever finding an inexpensive one. All this came from one home call which I had been very reluctant to make!

In another case, I learned that Doris, a particularly shy girl in my class, had a new baby brother over whom she could hardly conceal her pride! So I used this as an occasion to visit them. A year later, Johnny, another of Doris' brothers, was in my class. He was too shy to come to a class party we were having in my home. Because of that first home call where I met their mother, I could call her on the telephone and invite Doris to come to play with my own daughter so Johnny would come, too. He did come and had a wonderful time at the party. His ready smile in class ever since has certainly made my visit worthwhile.

I can't emphasize enough how much easier it is to teach children when you have been in their homes and have even a slight acquaintance with their parents. The two-way action that results was brought home to me when we moved from a parish where I had lived for several years, and where I knew many of the parents of the children in my classes, to a parish where I did not know any parents. It is quite an awakening to realize that a teacher needs those home calls and the relationships that evolve from them as much as the children and their parents need to know that the teacher is interested in them.

Credit should be given where credit is due. I know for sure that the Holy Spirit has given me the courage to make home calls (and still does as I continue to hate ringing a stranger's doorbell). But after a few calls, one cannot help but realize that God uses us as His instrument in many and various ways to bring people to His Church.

Listening is an important element in a teacher's effectiveness. This is a class at St. Andrew's Church, Greensboro, N.C.

Listen, Teacher!

by Margot Farrar

Did you feel dissatisfied with your accomplishment last term? Did you feel that much you tried to teach was sown on rocky soil? Would you like to have better class attention and participation? Why not try listening! I'm quite serious! Most of us come to class concerned with following a lesson plan and with certain goals and a measure of content we hope to instill into our pupils. Irrelevant remarks or conversation seem to be a handicap to the orderly presentation of our material!

I wholeheartedly agree that goals are important and that lesson plans are necessary. However, after ten years of teaching I have found that the most exciting goals, the most fruitful lesson plans, and the greatest amount of content absorbed originated in some special concern of my class—and that these concerns were uncovered when I listened attentively to what the children were saying.

"Science proves the Creation story isn't true!" "I'm not sure I believe there's a God!" "My little brother is a brat!" "My neighbor hates me—she laughed when I fell off the fence!" "Sure I broke the vase, but it was Jimmie's fault!" "What's wrong with cheating—everybody does it!" These are statements made by pupils in my seventh-grade class last semester. Some of them sound trivial, some deep. Actually, every one of these statements led us into fascinating weeks of study.

Science versus the Bible

Let's take them one by one. "Science proves the Creation story isn't true" focused quite clearly the conflict that science-minded youngsters of today *think* they find in religion. I didn't attempt to answer this question—hoping that the class might discover an answer of its own. The next week we viewed a splendid filmstrip, *The Earth Is Born,* a straight presentation of science. Then we read the Creation story in the King James Version of Genesis. The children began trying to reconcile the two, finding some things in common: "The Old Testament and science agree that man was created last." "The Bible says the waters covered the earth—that's like when there were fish and water-reptiles." Then one girl said, "I like the Bible story better—it may not tell us exactly how the world was created but it tells us why!"

This was a profound discovery many an adult has made, and it led us to discuss the real purpose of the Bible. We began to see that the Bible is not a book of science or a history book, but the record of the relationship between God and man and of man's growth in understanding that relationship. I am hopeful that when these youngsters go on to a more advanced study of science they will remember that the conflict between the Bible and scientific knowledge arises when we try to use the Bible as it was never intended to be used—as a science textbook.

We debated the next statement: "I'm not sure I believe there's a God." I shiver to think what some of the congregation might have thought as we debated: "Resolved—there is no God." Many doubts and questions were expressed. Even those who had taken the negative side—belief in God—found they knew very little about what has been revealed to man concerning the nature of God. The class was quite ready to embark on six weeks' study of God as Creator, Saviour, and Judge!

Behavior

We had quite a ventilation period on "My little brother is a brat," and agreed younger brothers and sisters can be a terrible nuisance. This brought us, quite naturally, face to face with loving the unlovable, and God's forgiveness of us. We measured "My neighbor hates me . . ." against "forgive us our trespasses, As we forgive those who trespass against us." The class suggested an experiment in Christian behavior: the boy who found his neighbor so unfeeling was to do a kindness for her and see what happened. He reported later that, after he had carried the elderly woman's trash can out to the curb and had helped her prune a hedge, they became good friends. What if it hadn't turned out

that way? We could then have devoted a session to St. Matthew 5:46: "For if you love those who love you, what reward have you? Do not even the tax collectors do the same?"

"It was Jimmie's fault" opened up discussion on personal responsibility. Several weeks and several role-plays later the class began to see that we can't shift the blame for our own actions.

"What's wrong with cheating?" took us into the meaning of stewardship. The class found that we are stewards of all that God has given us, including our talents and mental abilities. Therefore cheating is bad stewardship.

These are samples of lessons that came from listening. Perhaps you'd like to practice listening—and it does take practice! Listening is an attitude; we must completely set aside ourselves for a moment and make the thoughts and ideas of the other fellow all-important. Real listening is more than an impatient pause in our own oral expression.

The Fruits of Listening

Listening also requires a proper "climate"—one in which members of your class feel secure enough to say what they really think. If you are shocked by "irreverent" remarks or attitudes; if you answer judgmentally; if you classify the offbeat statement as "show off"; if you ignore it or fall into the habit of "fishing" for the answers you want to hear; you will not provide the climate for an honest expression of pupil concerns. This is true of all age-levels as well as of the seventh-graders quoted above.

Listening will make your teaching experience more rewarding, because by listening you become a learner, too. You will learn more about the individual child in your class than you could possibly discover in any other way. You will learn more about the Bible and about the doctrine, history, and customs of the Church as you prepare to be a resource to your class in their search for truth. Finally, you will learn to love and accept each child in your class as he really is, and that is the beginning of all good teaching.

The Importance of Birthdays

by Maxine Thornton
Executive Secretary, Children's Division

What is there about a birthday that makes it so special? Why do I feel so left out, so neglected, if my birthday is forgotten or treated lightly by those I love best?

There is no gainsaying that the day of one's birth touches a well-spring of meaning in the life of anyone, child or adult. Two persons cared greatly about each other and gave expression to that love through a new life. The two are so committed to the newborn person that they give care and nurture to their child without stint or limit. As the child grows older, they carefully plan for his education. As he is ready, they gradually release him, launch him into the world of teenagers and adults—to take his place and make his gift to the world.

All this is sensed, if not fully understood, each time one's birthday rolls around. While parents would find it awkward and distasteful to point up their role in the child's growth, the Church need not. In fact, it is most appropriate for the whole congregation to praise and thank God for the gift of parenthood and the real fulfillment it brings.

Child of God

In a world overshadowed by adults, it means much to a child to have his birthday remembered by the whole congregation at worship. It makes him "feel" his uniqueness, his individuality. A birthday remembered from the chancel says to the child, "I'm accepted, wanted, received—I count in the scheme of things!" It helps the child to measure the changes being wrought in him through God's life-giving power —"I'm bigger than last year; I can do more things."

For the parish family worshiping together, the recurring occasion of giving thanks for birth, life, and death is an outward and visible sign that the universe belongs to God and our wills cannot prevail without high cost. It is the time for recalling that God is in charge here and that we are dependent on Him for all of creation and its benefits, without which we die. This tremendous reality is incarnate in the persons whose birthdays are being remembered—they become living and particular testimony of God's love and care. It is not a time for sticky sentimentality and casual ritual, but a time of joy and exultation, a time of warmth and reverence, a time of new beginning in growth.

Birthday Thank Offering

In the Episcopal Church we encourage a practical outpouring of love to others with the Birthday Thank Offering. For 1960–1961, the offering will go to St. Mary's School, Springfield, S.D. It is easy for a parish family to identify itself with the needs of a school and those who are there to learn. We all know something of our American Indian heritage and our cultural debt to the Indian people. When birthdays are remembered in our parishes, let's not forget to turn our love outward —into the wider parish of St. Mary's School—with appreciation and participation in the Thank Offering.

Printed materials for the Birthday Thank Offering include: two birthday cards—one for primary children and the other for juniors—and two leaflets—one for parents and teachers and the other for clergymen, superintendents, and B.T.O. secretaries. All are available from the National Council, 281 Park Avenue South, New York 10, N.Y.

One last word—birthdays are special to adults, too. Why not broaden the whole idea of the Birthday Thank Offering to include it in Morning Prayer—making sure to imbue the occasion with dignity and joyful warmth?

Sight and Sound

The Episcopal Church's Reputation in Audio-Visual Education

Now and then national denominational leaders in audio-visual education express their admiration for the Episcopal Church's approach to this field. Why this respect? If we can answer that question, we may gain a keener insight into the things we are doing well and discover what we might do better.

First, we tend not to consider films and filmstrips as the latest gadgets or toys. And we have too much respect for them as solid educational tools to expect them to produce miracles. We use these materials, not as ends in themselves, but as effective resources within a larger design, whether it is a unit or a session.

Second, we try to avoid inferior materials, requiring the highest artistic standards of any medium which is intended to communicate the Gospel. Perhaps it is our understanding of the sacramental nature of life which makes us sensitive to the outward nature of a communications product. At any rate, we do require and respect the aesthetically valid film or filmstrip. If it doesn't exist, we do without it.

Third, we are the do-it-yourself Church. It is ironic, since theologically we believe, as Episcopalians, that the Church is where the bishop is and not where a group of people decides it is. Apart from apostolic succession, no amount of do-it-yourselfism is ever going to create the Church. But possibly more than any other Protestant Church, we manage to do more, more cheaply, largely by do-it-yourself methods. This is true even to our use of audio-visual materials. We have produced, nationally, relatively few audio-visual educational materials, but local parishes have made a number of materials. I have been greatly impressed, during my visits to parishes, by the flannelboard presentations, the displays, exhibits, slide sets, and so forth, which teachers have created in the absence of professionally made materials. In almost every case, these homemade visual materials are better suited (since tailor-made) to the situation than a mass-produced extravaganza on film. The trouble is, of course, that every church school teacher or youth or adult leader cannot or does not take time to make such tools.

Three Ways to Improve

All three of these outstanding and admirable characteristics of our use of audio-visual materials must guide us in the days and years ahead. We must not lose sight of them. If they give us distinction, they must also give us some cause for concern. We can and must do better.

First, we can spend more money. We do have the money per capita. We can have parochial and diocesan budgets for regular purchase of audio-visual materials in far more substantial lots than at present. An increased willingness to purchase materials will encourage independent producers to make materials more suitable to our use. Increased financial participation in interdenominational productions through the National Council of Churches will permit us greater effectiveness in guiding those productions. Increased enthusiasm for the purchase of materials will justify the Division of Audio-Visual Education in producing materials specifically for Episcopal consumption.

Second, we can do more training of trainers and leaders, parochial and diocesan, than we are doing. Some dioceses and parishes are doing an outstanding job. In the future, we hope to give greater national support through an added staff member.

Third, we can develop more efficient means of distribution of films and filmstrips. More can be done to make known the materials available to teachers and leaders.

Motion Picture Reviews

The Family of Man

U.S. Information Agency, black and white, 20 min. Available from the Audio-Visual Film Library, 281 Park Avenue South, New York 10, N.Y. Service charge, $1.50.

One of the most famous exhibits since the historic Armory Show is "The Family of Man" created by Edward Steichen for the Museum of Modern Art. Following its New York debut, the exhibit traveled around the country and around the world. Its universal language, expressing the relationships of man, was understood by everyone who saw it.

In this motion picture, Dr. Steichen takes the viewer on a tour of the exhibit, explaining some of its facets and exploring some of its implications. While the motion picture is a satisfying experience in itself, it is a helpful guide to appreciating the published versions of the exhibit which range from a small paperback to a hardcover book.

And Now Miguel

U.S. Information Agency, black and white, 63 min. Rental from the Audio-Visual Film Library, $15.00.

If you are looking for a motion picture for a family program, this is it! The story is about a New Mexico shepherd family and the striving of junior-age Miguel for recognition as a man. While the family pattern of these people differs from those in other social structures, the basic humanness of the people shines through. In a sense, this is one of the greatest missionary films I have seen. Unintentionally, religious issues abound, some implicitly and some explicitly. It would be a whale of a good picture for Rogationtide. It is a whale of a good picture at any time.

Winner of the Golden Reel, it is a beautiful film to see. The way in which it leads the audience into an understanding of the Chavez family and the day-to-day experiences of raising sheep is exquisite. For all ages.

Record Reviews

Requiem

By Hector Berlioz. Two-record album. RCA Victor Soria Series; LD-6077, $11.98; LDS-6077 (stereo), $13.98.

I didn't know such music as this existed.

This work, which Berlioz prized above all his others, is undoubtedly one of the great religious musical masterpieces. It is not just another tour de force scored for full orchestra, a choir of hundreds, a soloist, and four brass bands playing at the four corners of the ensemble. Berlioz had his fun in writing other spectacular extravaganzas. And, like D. W. Griffith, who was aware of the thousandth extra in a mob scene, he learned in those other works how to encompass the whole. In the "Requiem," Berlioz brings all his genius and all his ex-

From *And Now Miguel,* courtesy United World Films.

perience to the task of creating a religious work of art.

Certainly, there are exciting moments when everything breaks loose and you think you can't bear another moment of the beautiful agony—Berlioz is telling us about Judgment Day. But the next moment there are passages of exquisite simplicity, the male chorus singing in unison or the full chorus singing unaccompanied. Some of the most expressive passages occur in a repeated use of what seem to be a concert tuba and a section of flutes. The disparity creates an eternity between the two sounds of almost unthought of appropriateness.

The performance by the Boston Symphony Orchestra, conducted by Charles Munch, is superb. I heard the stereophonic version, and the technical aspects are a triumph.

As an album in RCA's Soria Series, the "Requiem" is handsomely boxed and contains a folio of text and art masterpieces published by Skira.

How would a parish use this recording? It could be used programmatically with various adult groups, including the choir. (It would be especially appropriate close to All Saints' Day.) The choirmaster might join the rector in presenting the music. Interpretations could be made of the "Requiem" and of such Christian doctrines as death, resurrection, and the apocalypse. Having used the album in this way with four or five groups, it could then be made available for loan from the parish library. Compared with other programmatic materials or speakers, it's cheap! And you could do a lot worse.

History of Music in Sound
RCA Victor and Oxford University Press.

This monumental series traces the development of music from ancient times to the present. Each volume in the series includes records and a study manual of approximately sixty pages. (The volumes are priced at $5.00 per record.) The manuals give full text and music, copious information, and a helpful bibliography. Each manual is edited by an authority. Various specializing groups perform the music on the recordings. While the series is intended as a companion to the volumes of the "New Oxford History of Music," it is thoroughly rewarding in itself.

The volumes we have heard with particular interest are:

Vol. II, *Early Mediaeval Music up to 1300 (two records and manual, $10.00)*

Vol. IV, *The Age of Humanism (two records and manual, $10.00)*

Vol. VIII, *The Age of Beethoven (1790–1830) (three records and manual, $15.00)*

The selection of representative music is judicious; the performances are as authentic or as free from eccentric interpretation as possible. The technical quality of the recordings varies because of industrial development during the extended period of production.

Here is ample material for a number of interesting parish "programs," study groups, or home use.

The Golden Record Library
Golden Records (630 Fifth Ave., New York 20, N.Y.); $1.50 each; set of twelve, $15.96. Must be ordered directly from producer.

This new series of inexpensive records is intended to form a basic library for children. The recordings are 12-inch, 33-1/3 rpm discs of adequate quality. The packaging probably looked good on the producer's desk, but the impressive-looking boxes were badly damaged by the time they arrived on mine. As an item intended for children, the packaging is unfortunately flimsy.

Of the twelve "volumes" or records in the Library, we listened to *Story Songs from the Bible* and *Songs of Faith, Prayers and Hymns.*

Story Songs from the Bible are contemporary retellings of Old Testament stories in popular song forms. They are rhythmic and catchy, avoiding sentimentality on the one hand and vulgarization on the other. This is a good record for homes.

Songs of Faith, Prayers and Hymns suffers from a low production budget. Many parish choirs have produced better albums, and certainly better albums are available commercially. If the purpose of the record is to acquaint children with the great music of the Church, hearing it accompanied by an electric organ isn't going to do the job.

Book Review

The Church and the Fine Arts
By Cynthia Pearl Maus. Harper & Brothers, 1960. 902 pages, 112 full-page illustrations. $6.95

For the price, this companion volume to *Christ and the Fine Arts* (Harper & Brothers, $5.95) is a bargain. Those familiar with the earlier book will know to what extent it may be considered a bargain in terms of usable material, however. A number of the poems are written by a few versifiers, while some of the great poets of the past and present are consistently overlooked. The selection of art relies heavily on the "realistic" schools. The music is conservative.

On the other hand, this comprehensive volume has an excellent section on the Eastern Orthodox and Roman Catholic traditions. The world-wide embrace of the Christian Church is impressively represented. The anecdotal material is varied and copious.

This is an appropriate book for a parish library, where it will serve as a resource to teachers and clergy alike.

—John G. Harrell

Teaching the Bible in Classroom and Church

by William Sydnor

Trinity XVIII, October 16, 1960

POSSIBLE SUBJECT: Loving God and Neighbor

BASED ON: The Story of Naboth's Vineyard and the Gospel

One of the classic stories in the Old Testament is that of the confiscation of Naboth's vineyard by King Ahab (I Kings 21:1–20). It can throw light on the meaning of the Summary of the Law.

One way to present the account is to begin by saying, "Let me read you a story written by one of the Bible's great storytellers." Or simply tell the story: "Once upon a time there was a king who was quite a spoiled brat." Whether you read it or tell it, a great deal of preparation will be needed. In half a dozen short paragraphs a genius of the stature of Hans Christian Andersen has woven humor, suspense, villainy, nobility, and drama. Your presentation should convey to your hearers something of the excitement of this story as well as its serious intent.

Its serious intent relates to keeping the Commandments. Ahab, King of Israel, married Jezebel, daughter of the King of the Sidonians. She was a devout heathen and brought with her not only the idols she worshiped but also a number of heathen priests. Ahab did not object to her pagan worship; he even shared in it (I Kings 16:30–32), although it cannot be said that he completely turned his back on the God of his fathers.

In any case, Ahab broke the First Commandment, and, having done that, it was easy to violate the Tenth. Then, thanks to the promptings of the queen, he had no respect for Naboth's regard for the Fifth Commandment. Finally, in quick succession the king and queen violated the Ninth, the Eighth, and the Sixth Commandments. The first and great commandment is to love God with all one's being. When this is not done, one is in danger of violating all of the "neighbor commandments."

Trinity XIX, October 23, 1960

POSSIBLE SUBJECT: Only with God's Help

BASED ON: The Story of Gideon and the Collect

At the time when the children of Israel had taken not-too-secure possession of the land of Canaan, their leaders were called "judges." Many of these judges were heroic persons, and the Biblical account of their exploits is full of bravery and battle, of intrigue and blood, with no sparing of details. The author of the Book of Judges describes this period in terms of loyalty to God and victory, of apostasy and defeat.

One of the spectacular stories in this series is that of Gideon, his call to service and his defeat of the Midianites (Judg. 6:1 through 7:24). As it stands, the story is too long to read to the congregation, but the material is here for one who wants to share with his people an exciting chapter from our Biblical heritage.

To master it and do it well will take study and practice. Do not make the story too long. Five to seven minutes is enough. You have no obligation to use all the details. Select only those which will enable you to tell a good story well. The following verses contain the important points: 6:1–6, 11–16, 33–35; 7:2–24.

The appropriateness of the story lies in the way in which it may throw light on the meaning of the phrases in today's Collect. When God's messenger commissioned Gideon, the latter asked, "Lord, how can I deliver Israel? I am a nobody in a very weak tribe." And the reply came, "I will be with you." Whatever the historic facts may have been, Israel remembered that faithful men could and did serve God well when they realized that "without thee we are not able to please thee" and allowed God to direct and rule their hearts.

Trinity XX, October 30, 1960

POSSIBLE SUBJECT: God Protects His Own

BASED ON: The Fall of Jericho and the Collect

The long trek of the children of Israel in the wilderness came to an end when they finally crossed the Jordan River into the Promised Land. This was certainly a climactic event, but it had little substance. Here were a hoard of desert-hardened nomads with few, if any, military arms, trespassing on the territory of the settled people of Canaan in their fortified cities. Indeed, the people of Canaan must have thought them insignificant, for the Israelites camped within a few miles of Jericho for some days, perhaps weeks, and were unmolested by the Canaanites. To arrive was one thing; to possess the land was quite another. How could Israel possibly conquer those walled cities?

The account of the fall of Jericho (Josh. 6:1–16, 20) comes to us as an instance of the God-fearing leadership of Moses' successor, Joshua. It is also the story of a people whose only strength was their faith in the God who had brought them out of Egyptian bondage and their confidence in Joshua's courage, initiative, and piety. A carefully worded introductory sentence or two covering the gist of paragraph one above will be needed to orient your listeners.

Consider the Collect for this Sunday against the backdrop of the story. Perhaps these ancient events,

colored by generations of retelling, lie behind the faith in God which gave birth to this venerable Collect.

Trinity XXI, November 6, 1960

POSSIBLE SUBJECT: Strong in the Lord

BASED ON: The Promise to Abram and the Collect and Epistle

The Bible contains a number of great promises. One of these is the promise God made when He told Abram that he would have a multitude of descendants and would father a great nation (Gen. 15:1, 3–15, 17–18). (Another version of the story occurs in Genesis 17:1–8, an appointed lection for the Fifth Sunday after Trinity.)

The drama of Genesis 15 is twofold. God said, "Fear not, Abram, I am your shield; your reward shall be very great." In those times to have no children was considered a curse. How could Abram, a childless old man, believe he would have great reward?

In answer, God took Abram outside his tent under the canopy of the stars which adorn the tropical night. He told him to count the stars and then said, "So shall your descendants be."

Then followed the ancient ceremony which marked the binding of a solemn agreement. Several animals were cut in half lengthwise, and the two parts of each were laid out on the ground. Then the two persons who were making the solemn promise walked between them.

Abram and God entered into such an agreement. In the Bible this agreement is called a "covenant." A covenant with God is very different from an agreement between two men, for, of course, God and man are not equals. Rather God promises; man accepts. Later generations remember Abram as the father of the faithful because he was faithful to the will of the God who keeps His promises.

Abram is the kind of person the author of Ephesians may have had in mind when he urged Christians to "be strong in the Lord" (6:10), to have strong faith in the goodness and power of God. "I am your shield," God said to Abram, and a similar picture is given in the description in Ephesians of the "armour of God."

Truly, as the Collect says, God does grant His peace to the faithful so that they can serve Him with a quiet mind.

". . . learn the Creed, the Lord's Prayer, and the Ten Commandments" admonishes the Prayer Book. St. Andrew's Church, Charleston, S.C., like many other Colonial churches, has these words permanently engraved behind the altar.

Trinity XXII, November 13, 1960

POSSIBLE SUBJECT: One of God's Faithful Servants

BASED ON: Nehemiah and the Collect

For some reason the Prayer Book lections bypass the Book of Nehemiah. The story of the godly man who was responsible for rebuilding Jerusalem after the long years of the Babylonian captivity deserves to be known. Indeed, in Nehemiah's godliness, the way in which he faced and overcame adversity, and his utter devotion to good works, we have an almost startling prototype of the image which must have been in the mind of the author of today's Collect.

The first two chapters contain enough of the story to help listeners appreciate the depths of meaning in the Collect's phrases. I would use the following verses: 1:1–5, 11b; 2:1–5, 8b–12, 15–20. In addition to the details of the story, you need to study and think about the historical setting. Jerusalem was in utter ruin after the eighteen-month seige and capture by the King of Babylon. All the population except some of the very poorest and the most undesirable people had been taken to Babylon as captives. Now, some seventy years had passed, and Jerusalem, once the glorious capital of King David, was still ruins and rubble and sand, where only a small number of disheartened inhabitants eked out a meager existence. Then Nehemiah, a Hebrew slave in the courts of the King of Persia, learned of the disgraceful condition of his homeland. This story is the account of what he did about it.

Here is greatness. The dedication and stubborn hard work of a man of iron will who refused to be discouraged or thwarted can be made to live in the minds of your hearers. I would be inclined to look at this day's Collect in the light of the story and then close by reading the Collect in unison.

Book Notes

Edited by Charles E. Batten

The Thought of Reinhold Niebuhr
By Gordon Harland. Oxford University Press, 1960. 298 pages, $6.00

Reinhold Niebuhr, among his many remarkable talents, has always had the ability to attract devoted disciples. The author of this volume is one. His admiration, however, does not detract; rather, in something of a fascinating way, it enhances his presentation. In a lucid and interesting manner, the author competently develops his thesis: "The focus of this presentation of Niebuhr's thought is the relation between love and justice, but the aim and purpose of the book is to expound and interpret this thought as a whole. It is not an inquiry into the evolution of Niebuhr's thinking. It deals with his mature thought, indicating those changes and striking continuities only when it appears useful to do so." The author does this by delineating, in Part I, the structure of Niebuhr's theological ethic through examining the norm of love, love and justice and their relationship to the self and history, and the resources of love for a responsible society.

Part II gives Niebuhr's application to specific issues of politics, war and peace, economics, and race.

Those who are familiar with Niebuhr's thought will find the book particularly interesting as the author weaves various articles, books, and criticisms into an organic pattern in the theological setting. Those who are unfamiliar with the thought of Niebuhr, who is surely the most influential American theological writer of our generation, should find this an excellent introduction. It is an important book.

Creative Methods for Adult Classes
By John McKinley. The Bethany Press, 1960. 96 pages. Paper, $1.50.

This is a good statement of the nature of the adult learner, the conditions of effective participation, and some identification of the motivations which stimulate the adult to do additional learning and studying. I found it most helpful when it tended to give theological identifications to the various activities that are part of group interaction or lack of participation.

The whole second section is a good description of different methods of adult learning opportunties, including the expanding panel, the sermon forum, group discussion, the seminar, the colloquy, the panel, the symposium and the modifying panel, and the symposium and speech programs. The author is one of the leaders of the Indiana Plan.

The best use of this book would be for the stretching of the imagination of the adult group and class leaders as to ways in which to try for better personal involvement in group sessions. But as good as this presentation is, I do not believe that there is any real substitute for personal involvement in the process of group learning, when time is taken to identify the powers and forces at work within the individual members and subgroups. (*Edward T. Adkins*)

A Philosophy of Adult Christian Education.
By David J. Ernsberger. The Westminster Press, 1959. 172 pages. $3.75

The author, a Presbyterian pastor, makes an adequate presentation of a philosophy of adult education for a local church based on "(1) a clarification of the doctrine of the Church and its ministry as this bears upon the Church's educational responsibility to its adults; (2) an analytical understanding of our laymen's basic needs; and (3) an examination of the unique contributions that small groups . . . can make in accomplishing the Church's task of relating the content of the Christian faith to these needs." This book and McKinley's (above) complement each other.

The Handbook of Adult Education in the United States
Edited by Malcolm S. Knowles. Adult Education Association of the U.S.A., 1960. 640 pages. $7.50

This new edition of the *Handbook*, the first to appear since 1948, will be heartily received by all interested in adult education. It is the indispensable tool in this field and includes the history, philosophy, concerns, programs, resources, and agencies of adult education in addition to a discussion of present trends and future strategies. A short notice such as this cannot begin to evaluate the volume adequately nor do justice to it. About all one can do is to announce its publication and to commend it to all who are interested in the education of adults.

The Religion of the Bible
By S. Vernon McCasland. Thomas Y. Crowell Company, 1960. 346 pages. $5.95

The Professor of Religion at the University of Virginia, from his thirty years teaching experience, has produced an excellent survey of the Bible in the traditions of a liberal arts course for college students and adults. It avoids sectarian presuppositions and should prove helpful to young people of all religious faiths, or none, in understanding Biblical religion from the best in the historical critical point of view. There is an excellent short bibliography and a good index. For what it is intended to be—a college text for an introductory survey course—it is a superb production which should receive widespread acceptance. To be used with Church study groups who wish to do some real digging over a long period, it will be a good starting point but will need to be supplemented with further theological readings.

The Gospel According to Saint Luke ("Torch Bible Commentaries")
By W. R. F. Browning. The Macmillan Company, 1960. 176 pages. $3.00

The Canon Theologian of Blackburn Cathedral and Warden of Whalley Abbey, following Lightfoot and Farrer, uses the method of typological exegesis in this volume of the "Torch Bible Commentaries." This is a short book for the nonspecialist. A good, brief opening chapter gives a very general introduction to the methods of study of the Gospels and a short statement of the specific problems of Luke. The general reader will find the commentary entirely adequate and will discover the author has combined the best of modern critical scholarship with theological insight and understanding of St. Luke. Church librarians looking for a se-

ries of short commentaries for use in their parishes can do no better than the "Torch" series.

With the Holy Spirit and with Fire
By Samuel M. Shoemaker. Harper & Brothers, 1960. 127 pages. $2.50

There are few doctrines that need more elucidation for the average layman and church school teacher than that of the place of the Holy Spirit in the life and work of the world and the Church. This volume will provide some sound, sensible, and adequate answers. Starting with the belief that the need of the world and the Church today is a revival caused by the Holy Spirit, and encouraged by increasing signs of glorious "breakthroughs" of the Spirit in our day, the author gives a short statement concerning the coming of the Holy Spirit to the Church, what it means to experience Him, and how one enters into the stream of spiritual power. He then discusses the relationship of the Holy Spirit to reason, evangelism, the Church, and ourselves. This is a helpful and practical book which should be a real aid in combating much shallowness in religion today for it points the way to Christian experience characterized with depth of meaning under the Holy Spirit.

The Spiritual Crisis of the Scientific Age
By G. D. Yarnold. The Macmillan Company, 1959. 207 pages. $4.25

The intent of the author is to show that there is no essential conflict between Christian theology and natural science. The book is divided into three parts. In the first part, Mr. Yarnold rather convincingly demonstrates that modern science, far from explaining God away, still leaves ample room for His creating —not to say sustaining—activity. In the second part, the author considers how miraculous events can occur in an orderly, logical universe. In the third, he discusses the ethical and moral import of Christianity in a world rapidly becoming enmeshed in the problems occasioned by technological advance.

The author makes a good case for his thesis and thus fulfills the purpose of his book, at least on the rational plane. Strangely, the book failed to arouse any ultimate concern in this reviewer because of the somewhat fundamentalist outlook of the author and his overconcern with the dehumanizing effects of industrialization and of thermonuclear annihilation. The book is best suited to the devout Christian of average education. The theologian or confused scientist will not find in it a panacea for his problems in belief. *(William Pickard)*

The Church of Rome: A Dissuasive
By Richard P. C. Hanson and Reginald H. Fuller. The Seabury Press, 1960. 160 pages. Paper, $1.50

This is a revised, rewritten, and expanded version of the very popular book which first appeared in 1948. On the whole, it is a well-reasoned and well-documented volume, showing the strengths and the appeal of the Church of Rome and a critical evaluation of them. Although frankly a dissuasive, the issues are treated with fairness. Those who know the previous edition will probably want this volume, which discusses recent developments in the Roman Church; and those who have been unfamiliar with the book will find it a very helpful resource.

Children in the Church
By Iris V. Cully. The Westminster Press, 1960. 204 pages. $3.75

Dr. Cully approaches the task of Christian teaching from the position of the parent and teacher trying to understand both the child and the Christian faith. Most will agree with her basic thesis that the "parent's or teacher's task, under God, is to witness to his own faith in such a way that the children for whose nurture he is responsible will one day confess Christ as Lord and live for Him." She begins with a discussion of the nature of the child, his place in the Church, his family in the Church. Through a presentation of the manner in which a child learns, she shows how to involve him through participation. Decision, expression of faith, and the use of the Bible with children complete the volume. Although simply written and expressed, the book is profound in its basic educational philosophy and theology. It is a practical and basic book for Christian educators and for all church school libraries.

When Children Worship
By Mary Osborn. University of London Press, Clarke, Irwin & Company, 1959. 160 pages. $1.90

"The purpose of this book is not to set out a really comprehensive course of religious instruction, but to provide a pattern upon which teachers and parents can base their own approach to this all-important subject." The author succeeds well, for after a sensible, short, and general introduction on fostering spiritual growth, she presents twenty-seven stories from the Bible, the history of the Church, and the seasons which show an understanding of children and reveal an author of genuine spirituality. How these stories must come alive as she tells them! In addition to a long Christmas story in verse, there are five new children's hymns by the author, with musical settings by three composers. It is a book in method, example, and approach which should enable parents and teachers better to teach their children the Gospel in a vivid and interesting manner.

The Right Play for You
By Bernice Wells Carlson. Abingdon Press, 1960. 160 pages. Paper, $1.60; cloth, $2.50

This book is a welcome addition to the how-to-do-it shelf of any teacher or group leader of children or young people. The sample skits and plays included in the book are not particularly usable in a church group setting, but this deficiency is overshadowed by the valuable advice which the author gives for adapting existing dramatic materials or writing new material. The book includes suggestions for dramatizing stories, legends, jokes, historical events, and so forth. There are also practical hints for using pantomine, writing dialogue, combining scenes, changing parts to fit the players who are available, and making costumes and scenery. The suggestions cover simple skits as well as more elaborate productions. *(Elinor Eccles)*

Small Pets from Woods and Fields
By Margaret Waring Buck. Abingdon Press, 1960. 70 pages. Paper, $1.75; cloth, $3.00

This book is the latest in a series of nature books for boys and girls by the author of *In Woods and Fields, In Yards and Gardens, In Ponds and Streams,* and *Pets from the Pond.* This fifth volume describes many small plants and animals to be found in wooded areas and gardens of the eastern United States and Canada. Part I gives instructions for making a terrarium and keeping small woodland plants, amphibians, and reptiles in it. Part II tells where to find, how to capture, and how to keep insects and spiders. Part III deals with the care and feeding of small mammals and birds. The book is profusely illustrated with informative sketches showing each plant or animal and the type of home it needs. An excellent resource for home, camp, or vacation church school class. *(Elinor Eccles)*

ITEMS

Power, A Magazine for Youth • Staff Appointments • Directors' Meeting in St. Louis • Study of Lectionary

Two men appointed by the Presiding Bishop to serve on the staff of the National Council's Department of Christian Education have begun their work in Greenwich. The Rev. Robert C. Martin, Jr., is Administrator of the Advance Adult Education Project under the general supervision of the Adult Division; the Rev. F. Reid Isaac is Editor of Junior-High Materials in the Curriculum Development Division.

Mr. Martin came to the National Council from Fairborn, Ohio, where he was Vicar of St. Christopher's Mission. He served the past four years as Chairman of the Department of Christian Education in the Diocese of Southern Ohio. He is a graduate of Harvard University and of the Episcopal Theological School, Cambridge, Mass.

Mr. Isaac was Vicar of the Chapel of St. Christopher, Lanham, Md., in the Diocese of Washington, for four years prior to his new appointment. He has written church school courses at the junior and junior-high levels in the Pilgrim Series and has supervised pilot projects for primary grades in the Seabury Series, both at St. Christopher's and at St. Columba's, Washington, where he served previously. He is a graduate of Drew University and of Yale Divinity School.

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The first call for the annual meeting of Episcopal directors of Christian education in St. Louis, Mo., on February 11–12, 1961, has been issued by the Department of Christian Education of the National Council. The theme this year is "Consulting," reflecting the primary concern of the Department and the field for help to those who train parish leaders.

The conference will meet in four sections: parish directors, diocesan directors, chairmen and members of diocesan departments, and diocesan youth advisers. On Monday, February 13, the youth advisers will continue to meet, while the parish and diocesan representatives will join related groups of the National Council of Churches. The following three days, February 14–16, will be devoted to professional section meetings of the N.C.C.C., which Episcopalians are urged to attend, and in the leadership of which many Episcopalians are active.

Parishes are urged to send their directors of Christian education to both meetings in St. Louis. Further information may be obtained from Miss Mary Louise Villaret, 28 Havemeyer Place, Greenwich, Conn.

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A study of the adequacy and suitability of the present Prayer Book Lectionary has been undertaken by a committee of the Department of Christian Education of the Diocese of Central New York. The committee has three concerns: (1) whether there is need for permissive use of alternate translations of the Eucharistic propers so that the words are understandable, relevant, and compelling; (2) what to do about seldom-heard summertime assignments; (3) whether with the increasing emphasis on family attendance, lessons which tell stories are better than lessons which deal with concepts.

Chairman of the committee is the Rev. Paul T. Schultz, Jr., of Zion Church, Greene, N.Y. Other members are the Rev. John W. Suter, Custodian of the Book of Common Prayer; the Rev. Charles W. F. Smith, Professor of New Testament, Episcopal Theological School; the Rev. Benjamin Minifie of Grace Church, New York City; and the Rev. Herschel O. Halbert, Jr., Director of Christian Education of the Diocese of Central New York. The committee invites communication from individuals or groups already at work in this area. Letters should be addressed to the Department at 935 James St., Syracuse 3, N.Y.

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The University of Chicago has announced a home-study graduate course in theology for the clergy and laity. The course, prepared by Perry D. Le Fevre, Associate Professor of Theology, is entitled "Introduction to Religious Existentialism" (Divinity 371) and includes readings in Kierkegaard, Berdyaev, Bultmann, Marcel, Buber, and Tillich. The course comprises thirty lessons and will give 3 1/3 semester credit hours. For further information write: Box R, Home-Study Department, University of Chicago, Chicago 37, Ill.

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October is "Church Press Month." We urge parishes and missions to publicize this fact. Never has it been so important that we know what we believe and support the efforts of those who "seek the truth, come whence it may, cost what it will." Share this issue of findings with parishioners and other friends and become acquainted with other Church magazines: *The Episcopalian* and privately published magazines.

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The National Council, at its February meeting, authorized the Youth Division to take part in a new joint publishing venture called Christian Youth Publications. Its purpose is to do cooperative publishing of magazines and other kinds of periodicals directed to youth. Other communions presently involved are the Methodists, the United Church of Christ (Congregational-Christian Church and Evangelical and Reformed Church), the Evangelical United Brethren, and the Disciples of Christ. Other Church groups are expected to take action to permit them to participate shortly.

The first jointly sponsored publication of this group is *Power*, a quarterly devotional guide for youth. (For announcement and details, see advertisement on page 2.)

It is expected that in the near future a reading magazine for senior-high young people will be announced, followed not long after by one for junior highs. Eventually it is hoped that there will be magazines for older youth and for adults working with youth, and ultimately a newsstand magazine for non-church youth.

Christian Youth Publications is an unincorporated, nonprofit organization. Any profits over and above production costs will be used to help Asian and African youth leaders begin production of youth materials in their countries.

New Fall Books

The Church on the Urban Frontier

G. PAUL MUSSELMAN

A revealing survey of the crisis that clergy and lay leaders of city parishes face as population moves to the suburbs. Among the pertinent areas discussed are: effective buildings and remodeling for the city, stewardship, the role of the industrial chaplain, the ministry to a transient population, the significance of lay leadership, the need for realistic training in the seminaries to serve this new and urgent area of the Church's work. $3.25

Path to Glory

J. R. H. MOORMAN

Clergymen and laity alike will find this devotional commentary on St. Luke's Gospel an excellent source for both study and devotional purposes. With its clear, logical organization and extremely fine style of writing, this is a volume of permanent value which will become a standard work for Bible study. $4.75

Already published—

THE FAR-SPENT NIGHT

THE SEABURY BOOK FOR ADVENT

Edward N. West

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